

BRIGHAM YOUNG ACADEMY.

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# THE NORMAL.

VOL III.

PROVO, UTAH, NOVEMBER 15, 1893.

No 4.

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## EDITORIALS.

### WILL WE HAVE TOO MANY TEACHERS?

IN view of the fact that the Normal class in the Brigham Young Academy numbers nearly three hundred, and a class of similar magnitude in the University of Utah, as well as the one in the Brigham Young College at Logan, the question has arisen as to the possibility of over-crowding the ranks of professional teachers.

The present path of pedagogy if not a perfect one is far from being lonely. Multitudes move along its winding ways. Some spasmodically start, stumble, scramble up and start on again with an energy which falls short of success, simply for want of system. Some slip and slide along in an indifferent and indefinite manner. They are the traveling teachers, who wear but one winter, then with threadbare or ragged reputation, "move on," but not up. Some take tangent tracks and "try their luck" in this or that pursuit, but failing still return to the "trade" of teaching. Some keeping time to the drum-beats of Demand, stride steadily and sturdily upward to points of professional

excellence, where principle and practice combine to conquer. The latter are the few chosen from the many called. They are not dear at any price. In the first place they are prepared scholastically by a practical acquaintance with elementary science and art, no matter whether they are self-taught or college-bred; they are specialists in the line of pedagogy, and have a reserve fund of general information. They know the subject to be taught, they have a knowledge of the child, and are acquainted with the principles upon which to base proper methods. They command a good salary, the esteem of the patrons, love of the pupils, and the respect of society. The demand for such artists is far in excess of the supply, and will continue to be so, simply because so many of those who "take to teaching" will not *work* to win. This is an age of avalanche-advancement.

"We won't wait" is the watchword. Science with scripture says, "Seek and ye shall find." Art says, "push past probabilities, explore the land of possibilities. There is no more danger of our Normal institutions turning out too many trained teachers than there is of our mills overstocking the market with the best grades of flour. Nor is there any more reason to suppose that the public will be satisfied with unprofessional teachers when professional ones can be obtained, than there was of believing that the old linch-pin wagon would remain in demand after the introduction and proper supply of the smooth-running vehicles of today. To the person who has decided to make teaching a profession, and to complete a course in pedagogy, the future is bright and hopeful; working on, he will find "room at the top," with good pay and pleasure too. But to those who contemplate taking up teaching as a trade "to try at," there is but one thing in store, and that is a trailing along the path of pedagogy in a half-hearted, poorly paid way to a point where they will be pushed aside without the capacity to enter other vocations successfully.



## THEORY AND PRACTICE OF EDUCATION.

### THEORY B.

#### MEMORY AND ITS CULTURE.

*Importance.*—In the mind world memory is omnipresent. "It is," says Compayre, "the guardian of the intellect." Mr. Bain declares memory to be "the faculty that most of all concerns us in education."

*Childhood memory.*—Most of our educators agree that childhood, say from the age of six to ten years, is the privileged period of memory; it is the age of accumulation rather than elaboration of truth, a time of the "*What is it?*" and the "*How is it?*" rather than the "*Why is it?*"

*Infant memory.*—It is a question as to whether there be any true memory before the age of about three years. Few persons have any recollections of events which transpired prior to their third birthday, and from this we are led to infer that if there be an infant memory its products are so deeply buried beneath the remembrances of youth that associations, be they ever so close and powerful, all fail to bring these infant memories into the realm of *recollections*. The argument that infant memories are simply buried is confronted with the following objection: The memories of childhood and youth are the most vivid and lasting of any in life, and they rush with readiness to the room of Recollection at the least hint from association, and they seem to be not the least obstructed by any number of memory products of manhood or old age.

From the foregoing, and the fact that infant mind is incapable of *existing* much less of *advancing* without a memory, we are led to conclude that there is a kind of *temporary* or preparatory infant memory, which serves its purpose, performing the work which is later done by what may be called the permanent memory. On this point, however, physiologists differ.

Madam Campan declares that a young child has no *real* memory, and Rousseau asserts that children incapable of judging have no memories; but Rousseau fails to tell us at what age judging begins, and we could at least with

safety affirm that a child incapable of remembering can *not* judge.

*Characteristics of child memory.*—Easy rapid acquisition is one of the good qualities, or characteristics, of child memory. A lack of the elements of time and space is the chief characteristic of weakness in the memory of children. The memory of *precepts*, rather than that of relations, is most prominent. Notions of *things* are mighty, but *thoughts* or discerned relations are mightier.

*Culture of memory.*—The aim in this, as in all other cases of culture, are instruction and discipline. We give instruction to develop memory power; we exercise the memory that it may retain information. Montaigne makes the remark, that we are so engaged in *furnishing* the memory that we forget to *form* it.

Remembering is the best means of strengthening memory. Locke holds that the memory is so taxed or brought into activity by the course of life that any special plan for its cultivation is not only an educational superfluity, but an absurdity; he sets forth that exercising the memory on one thing no more fits it for remembering another than the engraving of one sentence on lead makes it the more capable of firmly retaining another. Although coming from a philosopher, the fallacy of this comparison is apparent to every one acquainted with the elementary principles of psychology. Memory is capable of culture, but culture has its limit, it cannot create. Memory depends on the condition of our physical forces. "A poor memory," says Montaigne, "serves me when *it* pleases; a good memory serves me when *I* please."

*What should children commit to memory?*—A child should be required to commit to memory nothing that he cannot understand in a general way. He should remember things in relation, and in order to so do, he must *learn* them in relation. It is not presumed that the pupil need know all the detail relations, but his knowledge must be such as can find some associate when it enters the memory, otherwise the thought, or perhaps the simple notion, or percept, will shrink into the corner of forgetfulness. Pupils should be trained to memorize the best



thoughts of the best minds, and not only the thoughts but their dress; thus a fine literary taste is cultivated and the language of the learner improved. When a thought understood is expressed in the best possible words it is better for the pupil to give the diction of the author than to bunglingly express the same thought in his own words. Clear *expression* is an aid to clear *thinking* in most instances, and it is the best proof that clear thinking has been done.

*Specializations of memory.*—The public school is not the place for specialties, and teachers should guard against the error of memory culture shooting off in the direction of dates, figures, words, or any other special line. All should receive *proper* attention, or rather proportionate culture. Note the deficient lines of memory *capacity* and strengthen them by special exercises. If students are deficient in dates, have special date drill exercise; begin with one date, and add to it one more every day, reviewing each day from the beginning until your class can give one hundred consecutive dates. The same process will be effectual in teaching names.

*Mistakes made with memory.*—"Review is the mother of memory," says Dr. Maeser, and perhaps a neglect of this consideration is one of the most fatal mistakes made in teaching.

Careless concepts are the chief causes of poor memories.

Rambling reading is a memory mistake.

Low literature is the "lotus tree," from the foliage of which no mind ever soars forth with its normal vigor. It is *fatal* to the power of memory.

Getting for the occasion is a mistake. What is not worth keeping is not worth getting.

Attempting to remember too much makes memory misty.

Indiscriminate note-taking is injurious to the memory.

We want something better than paper memories. "Sharpen your brains and put away your pencils."

Charging up to memory the neglects of *attention* is a grave mistake. Memory is a *representative*, not a *pre-sentative* faculty, and what you get it will register, reproduce and recognize for you.

Failure to unify our acquisitions is a grave error.

#### REVIEW PROPOSITIONS.

1. Why can memory be said to be omnipresent in the mind world?
2. What are the advantages of committing gems of thought to memory?
3. Why should a pupil not be required to commit to memory what he does not understand?
4. Why are you certain that there is an infant memory?
5. Why can we remember of our youth more easily than that of any other period of our lives?
6. Give proofs that memory does not depend entirely on culture.
7. How would you guard against specialization of memory?
8. Give directions for cultivating memory of dates.
9. What is the relation of memory to attention.
10. Mention five mistakes made in memory culture.

#### BEGINNING TO LEARN NUMBERS.

How a child should begin to learn numbers, is a question of interest to every active teacher, for they realize that in the First Grade is laid the foundation for all future thought and progress. Terms are spent in teaching addition, division, partition, subtraction, and multiplication, by means of tooth-picks, beans, apples, and other objects.

Is this the most economical way of teaching numbers? Why not teach subjects to the children? Surely they can supply material necessary to give a child an adequate knowledge of the different operations in number. Let us try and adapt the subject to the grade, and see what can be done in each.

*Lines.*—Estimates of distances in inch, foot, and yard. Growth of vines, twigs, trees, and plants, during a season. Height of children. Angles and slant of sun's rays. Depth of loam in school yard, etc.

*Area.*—Estimates of areas in square inch, foot, and yard. Areas of tables, floors, black-



boards, rectangles, bones, and small pieces of ground.

*Volume.*—Estimates of volumes, cubic inch and foot. Estimates of contents of boxes of all sizes. Amount of soil thrown up by the earth worm, on a given area.

*Bulk.*—Estimates of contents of vessels, gill, pint, quart, and gallon. For solid measure use peck. Estimate contents of bags, sacks, boxes and various shaped vessels.

*Weight.*—Weight of different substances, estimated by eye and hand, of some kind of materials. Comparison of same bulk of hard and soft coal, lead and iron. Weight of wood compared with iron, lead and coal.

*Force.*—Force of water and steam, of wind, air. Conditions of heat. Capacity of heat. Source of heat, expansion of metals, liquids and gases.

*Time.*—Calendar written on blackboard daily. Length of day and night. Time as told by the clock, hour-glass, sun-dial.

*Values.*—Postage stamps and coins. Cost of materials used in school by children, pens, pencils and paper.

*Single Things.*—Number of insects found on plants. Number of birds seen. Number of bird's eggs in nests. Kinds and number of metals and stones studied. Number of clear days in a week and month. Number of cloudy days in a week and month. Number of rainy days in a month.

*Ella Larson.*

#### PRINCIPLES OF FROEBEL'S WORK.

THE great secret of Froebel's success with children is that he bases his method on a living study of the child. He sees the child always in a three-fold relation, as the "Child of Nature," "Child of Man," and "Child of God."

The child of Nature develops physically under the laws of growth, receives impulse and guidance in heredity, and absorbs self-growth through its life activities. As the child of man, it develops under the psychical law of freedom (conscious self-direction), and receives guidance and impulse in social union. Its self-activities are productive, and through these self-expansion is developed. As the child of God, it develops through philosophic insight

and religious inspiration, and receives impulse and guidance through the same. It finds pleasure and comfort in deeds of kindness and happiness in self-subjection.

In Froebel's educational scheme the teacher is represented as humanity personified. He should aim to place the child in living possession of all its faculties, freeing him at the same time from hindrances of heredity, and make him the conscious realizer of the ideals of humanity. A spirit of free obedience and adaptation to law, and not mere authority, to necessity and not to whims, should be early developed also obedience to the physical, psychical and moral laws. The teacher should direct this work in such a manner by adjustment of the surroundings; taking part in what interests the child—suggesting, instructing, and directing, that each individual may seek his sphere of action in social efforts and in following his ideal.

Self-activity should be stimulated in all that is done, which will lead to and strengthen life-harmony. Spontaneity requires self-activity and freedom of action; self-activity is stimulated through interest and the sense of expansion or growing, as spontaneity implies the liberation from outer restraints, and by the strengthening, instructive and suggestive methods. The harmony of life is secured only when the whole being of the child participates fully in all it does; when the mental act has attained the result in something done, when every perception leads to the three prime heads, viz., Knowing, Feeling, and Willing. Benevolence is strengthened in play and work by means of natural sympathy and helpfulness, and by working and assisting each other in tasks which demand the co-operation of many; by establishing a clear and natural relationship between the work of each individual and the life of the school or community. By amusing, and cultivating a love of living things and nature, a feeling for all that is good and beautiful, and, through these, gratitude and devoutness to an All-Seeing and Supreme Being. Froebel has shown that all these things are attainable in the Kindergarten, which by its common interests, secures and establishes in its ideal social life an unfailing atmosphere and habit of good-will, which follow the child into all the relations of life.

*Anna K. Craig.*



**PHYSIOLOGY AND SANITARY SCIENCE.****SANITARY SCIENCE.**

[Notes from Dr. Hardy's lectures.]

## REVIEW QUESTIONS FROM LAST NUMBER.

1. What is the comparative importance of a knowledge of the laws of health, personal and public?
2. How may sanitary science affect the individual and public wealth?
3. What is the relation of "filth" to diphtheria and typhoid fever?
4. What is essential to a contagious disease?
5. How should contagious diseases be regarded?
6. To what extent are contagious diseases preventable?
7. Show that contagious diseases are not of spontaneous origin.
8. Show the fallacy of this proposition: "Scarlet fever and other diseases supposed to be peculiar to early life, must be had by infants and children, and the sooner they have them and (apparently) recover the better."

9. How do you regard the idea practically maintained by some, that children should "take a course in contagious diseases?"
10. How does the liability to disease and accidents diminish?
11. Speaking from a human standpoint, what is the relation of disease to recovery therefrom?
12. Why is the study of water-supply one of the most important subjects for the student of sanitary science?
13. What is a common and dangerous idea regarding water percolating through the soil generally?
14. State a general caution regarding excrements of persons sick of any form of disease.
15. State the special caution respecting the excrements of persons sick of any form of contagious disease.
16. What is the best practical manner of disposing of excrementitious matter?
17. Explain the "Dry Disinfection" method.

**LITERARY.****A PLEA FOR THE STUDY OF ENGLISH.****III. The Field of Expression.**

(CONCLUDED FROM PAGE 33)

Take another case. Think of the most popular person you know. Of course it is a young lady. Is she educated? Compare her with the young man we have just considered. Just the opposite. Why? *All her thoughts are in motion.* Her soul expresses itself in hearing, in gesture, in voice, in eye. No wonder she is popular. What would make her great, as well as popular? His mind added to hers. Make the two beings one. I do not mean marry them; marry their minds. This done, we have—Genius.

Problem—A choice: Given (1) Capacity (i. e., thought power), 75; Ability (i. e., expression), 25=100.

Given (2) Capacity, 25; Ability, 75=100.

Which do you choose? You cannot tell. Well, which will the merchant choose for clerk, for book-keeper? Which lawyer will get the

cases—and win them too? Which will win the votes? Which will get the highest salary as editor? Which book will live and be read? Which sermon will keep the audience awake? Which as teacher is the artist, and which the dauber? Who is ready now to decide? Tell, me, now, why the self-made man succeeds best. You have decided in favor of expression. But what would be the ideal relation between the two? In spite of this plain truth, tell me honestly, John, what is the actual ratio of attention that you have paid to each of these departments. Thought, 90; Expression, 10. In your case, Mary? Thought, 75; Expression, 25. Whom does the first case fit? The second?

Why this one-sided development? Yes, you are probably right; the school teacher will need the charity of angels to cover up all his pedagogic sins. But, you are now old enough to cut yourself free from teachers and methods. Suppose I should ask you to make a resolution today, how would you state it?

Let me see whether you realize what such a resolution means. Now, take the first vehicle of expression, the human voice. What must



be done with this instrument in order to make it carry thought effectively? It must be rich, full, flexible, clear and absolutely under control; must be trained to articulate, enunciate and accentuate without a slip; must be taught to sympathize with the sentiments and emotions of the heart. This means, class?—a thorough course in elocution.

Then there is the body, the human form divine. What of our personal bearing, of gesture, of the expression that comes either from movement, or rest of form or features? How much *divinity*, think you, lurks in the make-up of the ordinary student as he leans for support against the desk, while he answers a question? How can this body be made every *inch a man*? By physical culture and attention to the laws of health.

But suppose you are perfect in these two particulars; you have merely cleared the way for expression. Will a finely trained voice be a preventative of mistakes in grammar? Will a splendid personal bearing protect you against sophistry or cure you of the malady of mixed metaphors? Thought is born naked. It must be dressed, and dressed well, or it will not be received in good society. Happily the wardrobe of thought is free to all.

We know how stringent are the laws of fashion in dress and manners. The laws of language are still more inexorable. Who made these laws? The grammarian, you say. Not so, the grammarian has merely collected them, as fast as they are agreed upon by the best writers in the language.

You have resolved to cultivate the great field of expression. Locate grammar in this field. What do you expect to gain from it?

Think of some acquaintance whom grammar has assisted. A business man. How? A lawyer. How? A preacher, a lecturer, an author. How? Who alone cannot be benefited directly by grammar? The man who communicates thought either by mouth or by pen. But even he could better understand expression in others, had he a knowledge of this subject. What then do you hope from grammar? Ability to express your own thoughts correctly, and ability to interpret others' thoughts correctly.

Name some branches of knowledge that you

might be profoundly ignorant of, and yet your neighbor not find it out in a lifetime. What of grammar in this respect? Give me your reason then, students, for considering grammar an important study. As these reasons are given, make a list of them, and hand them in for review to-morrow.

Another word. You tell me correctness of speech is what you expect from grammar. Would it not help expression vastly to have correctness of thought also? Do not expect this from grammar. This is the business of logic. You have thus bounded the field of grammar on one side, what lie on the others? After speech is correct, would it not be an agreeable improvement if it were made forcible, beautiful, harmonious, full of wit, humor, pathos? Rhetoric bounds grammar on the other sides.

Thus, I would fill the minds of my students with bright anticipation, and teach nothing that I could not bring within hailing distance of practical use in their lives.

N. L. N.

#### THE REMAINS OF ANCIENT LITERATURE.

##### III.

ALL students of ancient history are familiar with the frequent expression, Herodotus informs us, so and so, and doubtless many students feel like asking, Who was Herodotus? When did he live? What did he write? and how do I know that the books which bear his name on the title-page, were written by any such person, or at the time to which they are usually assigned? And even supposing these questions to be answered satisfactorily, what reason have we for believing that the narratives which we find in these books are in the main true? Do we therein read history, or do we read *fiction*?

We select Herodotus as an example, for the reason that he is generally recognized as the "Father of History," and it is as generally admitted that he is the earliest, of all extant writers of this class, excepting those of the Old Testament; his writings embrace a great compass of subjects—in fact they give us, in outline or in detail, almost all we know of the nations of a remote antiquity.



Then there is this peculiar circumstance attaching to the writings of this author, that after having been much disparaged in modern times, and his credit greatly lowered, he has within a few years, been restored to his place of authority by the greater intelligence of recent writers, and also by an extension of our knowledge of the countries spoken of by him, as to their natural productions, their arts, their works, and their history.

All this may be said to have been brought about in a way very similar to that which we know to be the case with the genuineness and authenticity of the Book of Mormon, for though the ethnologists, the geologists, and archæologists of America are being constantly surprised at finding increasing evidences of the ancient civilization of this continent, they will not admit of any of these as proofs of the truth of the only one manuscript record, that contains the history of the ancient peoples that built up those civilizations.

But just as Herodotus may be said to have regained his position of truthful authority, by virtue of the manifold, and widely extended evidences brought to light by recent discoveries. So we fear not but that the genuineness of the work of our young Prophet will yet be preached on the house tops, whilst his assailants and critics will pass into discredit and oblivion. For what may be called the American remains of ancient literature, the golden plates of Moroni are indeed at once samples of the authenticity of ancient history, and of what may be called the immortality of historic truth, yea, its resurrection to a new life, after a period of a long entombment.

Herodotus has not been without reason compared to Homer, on account of his manifold charms, and the clearness and fullness of his narrative. We remain in utter astonishment, when we reflect on the depth and extent of his knowledge, researches, inquiries on the history and antiquities of the various nations of the earth, and of mankind in general. Frederick Von Schlegel says, "The deeper and more comprehensive the researches of the moderns have been on ancient history, the more have their regard and esteem for Herodotus increased.

Carlyle calls Herodotus the most clear headed of all historians. His history is divided into

nine books, said to be named after the Nine Muses. He himself read his history at the Olympic games, where it excited intense admiration.

It is therefore highly gratifying, to find that a complete chain of proof can be traced, which establishes beyond every reasonable doubt both the genuineness and authenticity of the literary remains of Herodotus. The Greek of his writing was for the first time printed by M. Aldus, at Venice, in the month of September, 1502. Copies of this beautiful edition are still extant. There was a London edition in 1679. But the student will naturally enquire after the ancient manuscripts, from whence these editions have been printed.

There are about fifteen such manuscripts known, some in public and some in private libraries. One of the purest of these is preserved in the Imperial Library of France. It is a parchment in folio, purchased in 1688, containing the nine books of Herodotus, and is considered the best extant copy, and belongs to the 12th century. The same library contains also several other manuscripts of this author, which are thus described on the margin: "This manuscript was executed in 1372. Another in 1447; both these are written on paper. Near to these dates there are manuscripts of the nine books of Herodotus found also, and may be seen today in the libraries of Cambridge and Oxford.

Besides the evidence of antiquity afforded by the parchment and paper manuscript, there is a long chain, an unbroken chain, in fact, of quotations, made by other writers in different countries at different times, covering the entire ground of the historic period.

So that there is proof in abundance, both of the genuineness and authenticity of the writing Herodotus. Space necessitates our putting this matter in the very briefest way, but the fullness of proof is well known to all who have given attention to the question of transmission of ancient literature.

What has been said is equally applicable to most of the great writers of authenticity, some of which we shall notice in future articles. We have confined ourselves to Herodotus, for the reason that he is justly styled the father of history, and his writings have the additional



interest of being really the first chapter of the history of the enduring conflict between Asia and Europe; and we have now ample evidence that this commencement of the story is in harmony with all its subsequent events. In this way literature not only gives us the mind life of ancient and mighty civilizations for vast periods of time, but also furnishes us with a bridge of history that spans for us the gulfs of time, which otherwise would be impassable to us in our travels to the ancients.

*Amicus.*

[TO BE CONTINUED.]

## MISCELLANEOUS.

### THE B. Y. ACADEMY— "FUTURE."

[Founder's Day Sentiment, by J. W. Booth.]

It is a pleasing thought that every Founder's Day we celebrate applies another year of present peace to sooth the pangs of past adversity; and turns the glorious hopes of future years into the realities of the happy present.

What will the future of our Academy be? To what can we liken that unknown day? Were I a prophet, and could even behold evil hanging over our school, I would be loath to utter such unwelcome words today. Oh, time to come, be far, we pray from bringing ought but good within these temple walls.

Thou glorious future art like a mighty monument erected on a mountain top, whose winding stairs do climb into cerulean heights, so far that highest clouds are hovering only near thy firm foundation. Each day is as a single step ascending to thy seat. Each year a terrace, kneeling, pouring ointment on thy feet.

Again, thou future of our cherished school, art like the expanding air of spring, gathering the unseen vapor from the face of all the earth, alike from gentle murmuring brook and from the mad Missouri's foam; from mild, salubrious lake and giant sea, no matter whence its source, this moisture rises to the clouds and there prepared by nature descends in drops of purest rain.

To undrought the dreary desert,  
Make the meadows greener still,  
To quench the thirsty fields of grain,  
And the rippling ripples fill  
That the lips of loving flowers  
Might bend and kiss the rill.

To quench the thirst for knowledge,  
In the desert's barren waste,  
While art and science drink the drops  
Like nectar to their taste,  
And while we gaze on such a sight,  
We cry, Oh, future! come in haste.

### "SON, GIVE ME THINE HEART."

WHO SPOKE?

WHO IS SPOKEN TO?

WHAT IS SAID?

*Who spoke?* A Voice! Not accompanied by the thunders and lightnings of Sinai, but a still, small voice, as if ringing out of the eternities of the past, like echoes from our primeval childhood; as if descending from the boundless spaces of the starry heavens, like the song of the angels at the birth of Christ, "Son, give me thine heart." A Father's voice, full of love. The same voice that cried out on the morning of creation, "*Let there be light,*" and there was light. The same voice that will cry out on the morning of the resurrection "*Let there be life,*" and the dead shall live again.

The first call was fully answered, so will the last one be, but this one, so yearning, so full of tenderness and longing, shall it be merely as "the voice of one crying in the wilderness?" Let us see!

*Who is spoken to?* The voice is not addressed to the physical creation, although even Nature is not unmindful of the Creator's glory; for the Psalmist says:

"The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard."

It is not addressed to the chosen few to whom the Lord revealed Himself in visions and dreams, on mountain tops or in the silent groves, in days of old or in this last dispensation. It is to thee that hast entered into the everlasting covenant with Him, to serve Him, and be His forevermore; it is to thee He says, "Son, give me thine heart."

*What is said?* "Give me thine heart." The world says to her inhabitants, "Give me thy labor;" science says to its devotee, "Give me thy knowledge;" but a Father says to His child, "Give me thine heart."

Each asks what he considers of the greatest



value. The *hand*, symbol of physical labor, useful and honorable, must be cultivated to meet the demands of life's necessities; the *head*, symbol of mental activities, elevating and controlling, has to be exercised to obtain mastership over the elements; but the *heart*, the symbol of the soul's motives and aspirations, vivifying and illuminating all that hand and head can do; the heart *must be consecrated*, to become an acceptable offering.

In this asking and in this preparing to respond, lies the keynote of the educational system which that great man of God, Brigham Young, started for the youth of Zion, when he founded the Brigham Young Academy, eighteen years ago, today.

"Son, give me thine heart." This divine message came to him, and he answered, "Lord, it is thine." Others have followed him, and responded likewise.

Youth of Zion, to each of you comes the Father's voice, "Child, give me thy heart," and are you ready to respond also? Are you prepared to answer the question in that divinely inspired song,

Oh, my Father, th u that dwellest,  
In the high and glorious place,  
When shall I regain thy presence,  
And again behold thy face?

When? When to the Father's loving call, "Son, give me thine heart," you and I have learned to answer without reserve and without qualification, *O, Father, it is thine.*

Karl G. Maeser.\*

#### POCKET-KNIFE WORK IN THE MECHANICAL COURSE B. Y. ACADEMY.

ONE that has never made a study of the art of whittling cannot conceive of the variety and number of articles that can be constructed with so simple a tool as a pocket-knife. And when a few simple tools are added to the knife, as aids in the whittler's art, the number of things that can be made is really astonishing.

For a teacher that wishes to begin manual training in his school-room, where no tools are provided, pocket-knife work will give the very skill and labor desired.

A plan for instructing our Normals was matured and a class started about a month ago.

\*Sentiment by Dr Karl G. Maeser for the celebration of the eighteenth anniversary of the Founder's Day of the B. Y. Academy, October 16, 1893.

The knife work is classified in four divisions: a, plain whittling; b, knife carving; c, rustic work; d, card-board work.

The first comprises a great variety of toys that delight boys and girls, and that can be easily made under a teacher's supervision in any school-room. Bows and arrows, tops, wind-wheels, water-wheels, darts, kites, carts and sleds will give amusement for the boys, while the girls may construct toys, furniture, wall-pocket, easels, and a score of things with which to furnish their play-houses.

The knife carving will be a field of construction for those pupils who develop a love for artistic work. In this they may learn to fashion rosettes and medallions, flowers, birds and fruit in bas-relief, and learn those rudiments of art that may inspire an ambition to become skillful carvers or sculptors.

In rustic work both boys and girls can be interested in the making of flower-baskets, vases, easels, frames, and toy houses and barns, toy out-buildings and fences.

Card-board work will give employment in construction of wall-pockets and pretty mantel and table ornaments, plain and solid geometrical figures (stereography) and arouse invention in form and construction.

Beginning with a pocket-knife, a three-cornered file, a small tack hammer and a sheet of sandpaper as an outfit for whittling, each member of the Normal Class is taught to make the following list of tools: A file handle, a set of brad-awls and handles, a rule, a try square, a sandpaper block, a frame saw, a pair of bench hooks, a glue pot, a marking guage, a round awl, compass, and a small plane.

Designs of the articles to be made are placed on the black-board, with dimensions appended, and are copied by the pupils in their notebooks. Thus drawing is taught in connection with every object made.

The teacher who has learned this work can easily arouse an interest in any school-room, and by providing a cabinet, can soon have a fine collection, the product of his pupils' skill in manual training.

#### QUESTIONS.

1. What is pocket-knife work?
2. What things can you make with a pocket-knife?



3. What faculties of mind will be cultivated by this kind of manual training?

4. Compare drawing as merely making pictures of something and drawing a design of something to be made. Which will best develop the pupil?

5. What may pupils be taught about woods they whittle?

6. What interesting stories will be suggested while building a toy log cabin or block house?

7. What will pupils learn in card-board work?

8. Can you tell the school how paper and card-board are made?

9. What branch of science can you introduce in a story about a whet stone?

10. Can you explain why wood can be cut more easily lengthwise than across the grain?

*J. L. Townshend.*

#### LADIES' WORK.

##### The Use and Abuse of Decorative Needlework

IN these days of manifold usefulness for woman, when so many fields of labor are thrown open for her acceptance, and life seems all too short to accomplish half we desire, the question naturally arises, Is it not foolish to spend so much time in accomplishing something that seems to have no other mission than to please the eye? And when the force of the above makes itself felt, I realize that I have undertaken to answer a somewhat difficult question.

I feel overwhelmed by the decided "noes" on most masculine lips of my acquaintance; for to their practical minds it is only a female foible, a fad, an utter waste of time, something to be endured but by no means encouraged. And, my dear friends, when I recall the many homes I have known where one could not with ease take a chair for fear of carrying away a tidy (?) on one's unconscious back, where elaborate sofa cushions and a similar tidy frowned a decided no to the invitation of a cozy lounge, where not a piece of wall or shelf was left unutilized to display some piece of work that only too often told of lack of taste, I cannot help but echo a decided argument. For, like too much sweets, over-decorating is nauseating, and tasteless decoration defeats its own purpose. It is as painful to the eye as is discord to the ear.

In our disgust we cry out against all this class of decoration. Throw all the useless articles out of sight, and an ideal room will be the result. Do you think so? Strange! All is there that is useful and practical, and yet it might be an office for ought of homeness that it possesses. Even your practical nature feels that something is lacking; in fact, your room does not suggest the feminine element of your household.

Is tasteless decorating, then, feminine taste? Heaven forbid! We have done away with that which is tasteless and false; but in its place we want that which is truly beautiful.

A woman loves to create beautiful surroundings. Is this a weakness? Ah, I think not. Someone truly said, "All that ministers to man's love of the beautiful is elevating in its influence." Scripture itself sanctions the adorning of the daughters of Zion, with the injunction that it be the workmanship of their own hands. And look at mother Nature herself; has she not aimed beyond utility? Ah, every sweet fragrant flower, every cloud, every daisy-embroidered meadow, turn where you will, all give expression of a love for the beautiful, and is it not that which exalts our souls until we feel like shouting praise, love and breathless adoration to the Giver of all this beauty?

What wonder, then, that this same prompting is within our own nature. Shall we quench it as being useless in this material humanity, or shall we educate it, that it may learn to express itself in accordance with the laws that Nature proclaims, that exclude the offensive and substitute that which is harmonious and truly artistic? And, whether expressed by brush, needle or pen, let it proclaim our harmony with the grand whole which surrounds us, and the divine nature within.

*C. D. Young.*

#### MILITARY.

PUNCTUALITY and obedience in any profession are underlying principles of success.

In European countries no young man will be given a position of book-keeping, clerk or any other of trust, unless he has had a course of training in punctuality and obedience. The place where these habits are successfully found



is in the Army, where the strictest discipline is enforced.

We might not care to subject ourselves to strict military laws, but still it is a very noticeable fact, that those who take a thorough course in military tactics are punctual in the performance of other duties. Punctuality becomes a second nature to them. "A strong mind in a strong body" is an essential quality for those to possess who intend to climb to the top of the ladder of wisdom.

Where systematic physical exercise is taken, the body is invigorated, and supplies the mind with the qualities of health so necessary for good students.

*E. Maeser.*

### LOCALS.

Patronize our advertisers.

Miss Mae Thurman has re-joined the 'Class of '95.

Three members have been added to '95 since Founder's Day.

The ladies of '95 are dreading geometry. In their own classical language:

We know 'tis hard,  
But yet, alas  
Without geome  
We cannot pass.

Why do so many of our young ladies "Dalley" around the librarian's table?

Pedagogium is so popular that free admittance to non-members is now a thing of the past.

Where? At Provo Book and Stationary Co., you can find your books and articles for school purposes.

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Prof. Brimhall has commenced a course of lectures on "Guide Work," for the Y. L. M. I. A.

Brother Joseph Crosby has been called to his home in Panguitch, by the death of his mother.

Miss B— says that in the stream of life are "Eddies" that give us a chance to get a "Holt."

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Theory A, which has become too large for Room G, appreciates the courtesy of Theory B in the exchange of rooms.

The M. I. Normals have completed their manual, and are now taking courses in Mind Study and Domestic Science.

A letter breathing kind wishes and blessings for the Academy girls, from President Elmina S. Taylor, was read at the last Young Ladies' meeting.

Theory B is doing earnest work. Compayre's "Lectures on Teaching," which at first seemed very difficult, are becoming more easy and interesting.

On Thursday evening last Prof. Brimhall entertained and instructed the members of Pedagogium with a criticism of Colonel Parker's "Unity Theory."

At the last meeting of the Class of '96 the following officers were elected: Ernest Cornwall, vice-president; Helen Winters, reporter; Laura Hickman, secretary.

The B. Y. A. Athletic Club has received and accepted a challenge from the Fort Douglas team for a match game of football. The date is not yet settled.

"The Student of Theology" was the subject of Brother Townshend's lecture at General Theology, on Wednesday, 14th inst. It was well illustrated on the blackboard.

We suggest that students in choosing entertainments take only those that are recommended by their teachers. They will find it time and money to follow this advice.

At the next meeting of Polysophical, Dr. Hardy will lecture upon "Our Chronic Diseases." A week later Prof. Wolfe will take as his subject, "Two English Victories."

Dr. M. H. Hardy is announced for a lecture before the Polysophical Society, Friday evening 24th inst. Subject: "Diseases of the Rocky Mountain region and how to cure them." The lecture will be illustrated with apparatus.

On November 14th a delegation of teachers from American Fork paid a visit to the Academy. They took notes of many class exercises, and expressed themselves as having had both an enjoyable and a profitable time

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#### PERSONALS

Mr. and Mrs. John M. Cannon were visitors of the Academy Friday, November 9th.

Ira Baker is rendering appreciated aid to some of the young men in the Preparatory School.

Student Steffison, of the S. S. Normals, is eminent as a blackboard writer and a help to his classmates.

May Woodruff returned to school Monday last, she having been detained at home on account of sickness.

On account of the sickness of Miss Larsen, Miss Jennie Brimhall took charge of her department on the 8th.

James Brown is a regular sweep-stake student, pushing his own work, and aiding others whose work is pushing them.

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**STANDARD GAUGE.**

## *Current Time Table,*

**IN EFFECT JULY 30th, 1893.**

### **LEAVE PROVO:**

No. 2.	For Castilla, Grand Junction and points east.....	9:24 a. m.
No. 4.	For Grand Junction and points east.....	10:34 p. m.
No. 6.	For Eureka, Springville, Thistle and Salina .....	5:45 p. m.
No. 1.	For Salt Lake, Ogden, Lehi, American Fork and the west .....	11:05 a. m.
No. 3.	For Salt Lake, Ogden, American Fork and Lehi and the west .....	10:16 p. m.
No. 5.	For Am. Fork, Lehi, Bingham Junction	4:24 p. m.

### **ARRIVE AT PROVO:**

No. 1.	From Eureka, Grand Junction and points east .....	11:05 a. m.
No. 3.	From Grand Junction, Castilla and points east .....	10:16 p. m.
No. 5.	From Salina, Manti, Thistle, Castilla and Springville .....	4:24 p. m.
No. 2.	From Salt Lake, Ogden, American Fork and Lehi and the west .....	9:24 a. m.
No. 4.	From Salt Lake, Ogden and the west ....	10:34 p. m.
No. 6.	From Salt Lake, Lehi and American Fork	5:45 p. m.

Train No. 2, the Atlantic Flyer, leaving Provo at 9:24 a. m., connects at Pueblo with the east bound train of the C. R. I. & P. and Missouri Pacific and also makes close connection at Denver with fast east bound trains of the Burlington & Santa Fe routes.

No. 4, the Atlantic Express, leaving Provo at 10:34 p. m., makes close connection at Pueblo, with the fast east bound flyer of the C. R. I. & P., at Denver with the Burlington route, and at Colorado Springs with through fast train to Chicago. This train carries the only through Pullman Sleeper to Chicago. For rates, tickets and all information call on C. R. Aley, ticket agent, Provo, or J. H. Bennett, G. P. & T. A., Salt Lake City.

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*Graduate of the University of Michigan,*

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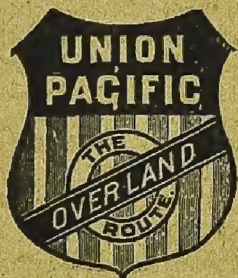
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